UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

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Balancing

Cast up the sum of good resolves
With which we met the year;
Upon the lengthy debit side
Let all the faults appear;
Write down the good we did not do—
The goals we have not won—
But write in sturdy characters
The bad we have not done.

Let all the merit we've acquired,
In figures firm and fair,
All luminous and fine to see
Be boldly written there;
Set down the good we meant to do—
The good but half-begun—
And write, high on the credit side,
The bad we have not done.

'Tis hard to live in gentleness;
'Tis hard to make the year
A page—a blotless page of joy,
And honesty, and cheer;
'Tis harder yet the evil things
That all beset, to shun—
So write in brave and honest strokes
The bad we have not done.

The good we meant to do—the deeds
So oft misunderstood;
The thwarted good we try to do,
And would do if we could;
The noble deeds we set upon
And have accomplished none—
Write them—and with them credit all
The bad we have not done.

—*W. D. Nesbit.*

The Rev. Charles Stelzle, the efficient head of the Department of Labor for the Presbyterian Denomination, arraigns the American churches for their lack of advertising energy. The *Literary Digest* makes him say, "England and Scotland are ahead of us when it comes to advertising in the field of religion." He thinks that the communities are allowed to remain in ignorance of what their own churches are doing. Surely the modern churches represent an industry and should be exploited as other legitimate industries must be. But back of the advertising lies the demand for something worth advertising. If the churches have something to give worth while, something the people need, it is likely that even the stupid people will find it out after a while.

Our Baptist exchange, the *Standard*, offers to open a department entitled "Pastoral Exchange," wherein ministers desiring to change and societies looking for a minister may express their needs without sacrifice of dignity. It offers to print fifty such announcements free when such announcements are accompanied by known references. We agree with our exchange that a minister can avail himself of such a medium without losing his self-respect and without undue publicity. Why should not the economic methods evolved in the interests of trade be available in the interests of the Gospel? Anyhow, there is no cause in business or in religion why a man trained for the ministry should chafe within his chains and pine away because the etiquette of the profession forbids plain business enterprise and plain business courage.

Governor West of Oregon has a creed that dips well into the Golden Rule, and he applies it generously to modern society. He says he holds it to be his duty to learn all that is possible about the conditions that affect the common people, to make them either enlightened citizens or social outcasts; most of all he must know the state prisoners, the officers and the prison plant. He believes in the prisoner as savable and "he cannot get away from my good wishes for him." He believes in "plenty of wholesome, cheerful and useful labor;" he believes in making the prison self-supporting, and will "keep plugging away at this point." His creed with this Amen, "I believe that Jesus and John Howard and Abraham Lincoln were full of gentle sympathy and stern justice, and did all they could to help the unfortunate. I want to emulate them." Governor West put all prisoners of State to work for the State. They have broken the law and thrown themselves upon our hands and should pay the bills. The keeping of them employed will be "best for the criminal and best for the State." This seems to be the conclusion of enlightened discussion and the experience of civilization. We cannot afford at any point of our penal system to encourage idleness.

The New World Movement in behalf of religion is already in the field. It marches under abundant leaders; and it has prepared itself financially as well as spiritually. The problem now is, what sort or shape of Christianity is to be the resultant, provided everything comes out as desired and expected. Is this one more effort to prepare men for another world; or is it for this life that the new mission will work? It surely should not fail to estimate the fact that dur-

ing the last two generations Christianity has definitely retired from the front, the miraculous and the supernatural; and that it requires of its believers at present only faith in God and love for fellow men. Our revivals have reacted, in so far as they insisted on converting common sense into common belief and retiring good will on the part of God behind anger. There is decidedly a lack of sectarianism manifested in the movement so far and it has borrowed of Wall Street something beside Mr. Morgan and Mr. Alexander. In the nature of things there does not seem to be any reason why human fellowship for good may not become organic. Only, if we drop our creeds are we to merge them in another sort of believing, or in another way of conducting ourselves, or in both? Revivalist exhorters, who can do nothing except through emotionalism, should be left to their own channels of work if this movement proposes to organize the church for a truly forward movement. We need an every-day application of the Parables and the Sermon on the Mount; to have it applied in bank vaults, but also in the orchards, and kitchens, and stores. What we want is unqualified honesty, absolute temperance and universal good will. What will this new movement do to bring around a higher stage of human social life and a manlier character?

The "Men and Religion Movement" still furnishes suggestive reading in our religious exchanges. This department in the *Continent,* the able organ of Presbyterianism, published last week a program for "Inter-Church Work" which is being advocated by the leaders in various cities, and a right vigorous program it is. What spiritual ozone would fill the atmosphere of any community if the *men* in all the churches of the town led along the lines indicated.

To push the eight months' campaign.
To promote a public playground association.
To advocate systematic sex instruction.
To organize inter-church athletics, such as a Sunday-school league.
The formation of an inter-church council of boys and men—two boys and one man from each church—to study and promote the fourfold activities of boyhood.
To continually keep the church before the eyes of the boys as the best place for a boy's growth and helping the church organizations for boys.
A leaders' training class in the principles and methods of psychology and religious pedagogy.

The week after Christmas we fear is a more formidable thing to encounter than the proverbial "day after the Fair." The wrecks of boxes and remnants of packages, the soiled cards, the broken fragments of toys that "wouldn't work," or to which the children become blasé at the end of a few hours, the regrets over the friends for whom you "forget to get anything" and the deficiency in the final balancing of accounts in the gift trade, and, worse than this, the depleted nerves, the over-worked stomach and the underfed and underslept brains, lead one to ask, is it worth while? Does the Christmas balance sheet show a plus quantity on the credit side? Anyhow, it is much easier to post the books spiritually, socially, the week after than the week before Christmas. The great permanent asset that always throws the balance on the credit side is the accumulation of association, the growing tradition of love and friendliness. We pity the church and Sunday-school that tried to celebrate Christmas with *new* carols and *new* services, that sought novel devices as a vehicle for the Christmas joy. Old carols and services of the ages, so far as they can be adapted to modern thought and conviction, are the only vehicle to adequately carry the Christmas spirit. On Sunday evening, December 17th, Miss Mari Ruef Hofer, at the Abraham Lincoln Centre, gave a Christmas preparation recital of the carols of the olden time, beginning with the pagan Sun Hymns and including the Yule Log and Mother and Child songs and the Merry-Making lilts of Old England. To many it was a revelation of the unutilized wealth, the neglected resources of Christmas which our manufacturers of Christmas services and Christmas songs may well take note of. A Christmas carol is not *good* because it is *old,* but it is *old* because it is *good.*

Foreign Missions have been the inspiration of the Christian centuries, but in later days they have come under distrust, being neglected and sometimes condemned in many quarters. This is an ominous sign of the disintegration of the ideals of Jesus and the dynamic power of the movement that carries the name "Christian." Many years ago Max Mueller argued that only the missionary religions thrive. The best test of one's appreciation of a thing or of an idea is one's desire to pass the idea along. The splendid inspiration of this desire to extend the borders of Christianity in pagan lands has over-reached itself in many quarters. It is a spiritual as well as an economic waste to cross the seas and to try to climb over the barriers of language, race prejudices and inherited inspirations while the unenlightened, the unredeemed, the unconverted pagans are at our very door. A recognition of this fact reaches the inspirations of the so-called "social workers," the settlement and center activities, the uplifters. But this also is in danger of landing in a fallacy and so ending in degeneracy. Better surroundings, more just distribution of the material necessities and comforts have a high place in the re-generation and elevation of life, but the settlement that ceases to propagate ideas, the church that abandons the consolations and inspirations of religious convictions, bargains for imbecility. An interesting and as yet largely unutilized opportunity goes neglected in this polyglot nation of ours. Recently there was opened in Oak-

land, California, a Japanese Unitarian Mission with a Japanese minister, educated in the Unitarian Divinity School at Berkeley, and the Unitarian ministers around the Bay, with their friends, came to inaugurate the new movement in what the *Pacific Unitarian* calls a modest house in the Japanese quarter of the city, the lower rooms of which are used for the Mission, the upper occupied by the Rev. A. Otto and his charming little wife. The Americans spoke their congratulations in English, but the hymns and the service and the speeches by several representatives of the organization were in Japanese. This is a Foreign Missionary work indeed. Our friends on the Pacific Coast may have reason to fear an Oriental invasion of Japanese, Chinese or Hindu if they seek our shores only for gain, if they are to be untouched by anything American more spiritual than the dollar, and if the United States has nothing for them more important than mechanical contrivances. But if we can convert them,—we use the word advisedly,—not into Christian dogma but into the democracy, the universality, the rationality and the disinterestedness that represent the higher reaches of the Christian and Jewish religion in these United States, we have indeed been engaged in foreign missions in a high and superior way. Let there be more Japanese, Chinese, and, where the constituency justifies, Hindu Missions in America, and these missions in the interest of Democracy, of Brotherhood, may well be multiplied in the interest of hordes of so-called Christian immigrants who are saturated in ignorance, superstition, and the prejudices and brutality that belong therewith. Let the new Social Missionary work be allied to the old spiritual potency. The higher charities still plead for "a thought beneath the rags," and Mrs. Browning is still right when she says, Virtue is in the word.

The *Universalist Leader* for December 23 gives in detail the proceedings of a Church Fair of "very marked interest and unique importance" given by All Souls Church, Brooklyn, New York. It was called a "Patriotic Encampment;" it ran through several days, and the scenes, emotions and activities of the Civil War were reproduced as a fitting celebration of the Fiftieth Anniversary of the commencement. There were military camps, booths, tents, men in uniform, flags galore, and everything that could be done in a striking way to reproduce the feelings of '61. Oswald Garrison Villard, grandson of William Lloyd Garrison and the latest biographer of John Brown, told of the prelude of the Civil War, in one session. The beginning of the war was portrayed at another session by General Horatio King, a veteran of the Army of the Potomac. Major-General Daniel Sickles, the "sole surviving great General," told of Gettysburg, and there was another night in which the war spirit of the South was reproduced. The Grays had the floor, and "My Maryland" and "Dixie" were sung. The show closed with an exhibition of the "Products of Freedom," and the colored race had their innings. President Taft sent a wireless message, which was caught by the wireless apparatus installed at the church by the Signal Corps of the Boy Scouts.

What the Brooklyn church workers tried to do in short meter, Mary Johnston, the daughter of a Confederate Artillery Commander, the gifted author of "To Have and To Hold," who is eventually to have a bronze effigy on the Confederate line in the Vicksburg Park, has treated with painstaking care and in long meter in her novel, "The Long Roll," which is one of the novels of the year. In this book the gifted Daughter of the Confederacy has portrayed at great length, with much study of detail, the marches and counter-marches, the sufferings and the triumphs of the army under "Stonewall" Jackson. This daughter of the Confederacy has sought with great skill to glorify this grim Puritan, to set his efficiency and the valor of his men over against the inefficiency, the temerity and blundering cowardice of the Boys in Blue. The result of Miss Johnston's story, upon the mind of at least one reader, was quite contrary to that which was obviously the one aimed at. The hero after fifty years repels rather than attracts. This militant Puritan, so persistent a foe of profanity, so diligent at prayer but so skilled in the military virtue of lying for strategy, with his harsh treatment of those who trespassed against the law of the tactics, prompts the prayer that there may never be another Stonewall Jackson, and one is led to sing a song of Thanksgiving that there have been so few of them. A human "Stonewall" may be a valuable element in war, but it is a poor compliment to a man or to a Christian to call him a "stone wall," and it does not require the highest kind of genius to build a stone wall, even out of human beings. If the result of the Brooklyn Fair and of this laborious work of the gifted Virginian is to create a disgust of war and a distrust of its methods, well and good, but if it results in throwing the glamor of romance and constructing another halo around the soldier, then they are to be regretted. The war of the Union seems to have been inevitable, but it was a terrible atrocity and it was inevitable on account of the perversity of man, the obstinacy of unenlightened and un-Christianized human nature. The far-seeing Lincoln over and over again presented the proposition of compensated emancipation. He wanted to pay full price for every able-bodied slave in the South out of national funds, as an economic and humane solution of the inevitable conflict, the impending crisis. But the proposition was rejected on both sides; both sides clamored for justice, and Heavens! what justice did they bargain for! But he "maketh the wrath of men to praise him," and out of all the horrors, tyrannies,

cruelties and demoralizations emerged an emancipated race and a united people. Slavery was killed and it was all worth while.

"Thou Shalt Not Kill!"

An atrocious murder perpetrated by four young men, the youngest of whom is only nineteen years of age, resulted in a speedy conviction and a summary sentence that they be hung by the neck until dead. These young men were foreigners; had scarcely learned the English language; they were untutored, unguided, and necessarily degraded. The execution was to take place on the eve of Christmas.

A few Chicago citizens, among whom was the Editor of UNITY, signed a petition to the Governor to have the sentence commuted to a life imprisonment. The Governor has not as yet granted the request of the petitioners, but under the plea that he was unwilling to darken the Christmas holiday with the shadows of the gallows, a reprieve was granted, postponing the execution for some sixty days.

This announcement brought to the editorial table of UNITY two letters. The first was directed to the Editor and runs as follows:

Dear Sir:

As a plain American citizen, paying a heavy tax for the enforcement of law and order and the privilege of living in this crime-ridden community, I wish most emphatically to protest against the part you have taken in aiding to defeat the ends of justice.

It is my opinion that the judge and jury who so fearlessly administered the law in the Guelzow case, should receive a vote of thanks from the community at large, while the persons guilty of tampering with the judgment of the people should be duly censured. The action of granting a respite to wanton murderers is equivalent to compelling citizens to look to themselves for protection, and no doubt is the main cause contributing to lynch law.

The other was a copy of a letter to Governor Deneen, sent to the editor of UNITY, and runs as follows:

Dear Sir:

I am surprised to read in this morning's newspaper of your action in granting a reprieve to the four self-confessed murderers of Fred Guelzow, the most brutal murder committed in recent years, and to read that such men as Rev. Jenkin Lloyd Jones, Dean W. T. Sumner, Rabbi Emil G. Hirsch, Dr. Graham Taylor and Jane Addams, posing as reformers before the world and up-lifters of society, have permitted themselves to sign a petition for clemency and possible liberation of criminals of the worst kind and character, is a further surprise.

As long as we play politics, make mockery of our laws, commit treason against justice, have hypocritical and fake reformers; just so long will graft, murder and thuggery exist and increase, and those who aid and obstruct justice are, in my opinion, equally guilty with the criminals.

This touches a problem too profound to be disposed of in an editorial, but it raises questions that will not be downed. Here are some of them. How far has a man the right to take that which he cannot restore, to violate one of the most positive, definite and humane prohibitions of the Decalogue, a prohibition that grows in effectiveness and reasonableness with the growth of civilization and the advancement of science? Does capital punishment tend to deter the criminal? Has the phenomenal reduction of capital offences on the statute books of states and nations resulted in an increase of murders?

The literature of these questions is ample and within the reach of the indignant friends who wrote the above letters, and the petitioners to the Governors are not ignorant of the literature, pro and con. They are persuaded that protection is the only justification for taking life, and when that can be effected by imprisonment, then imprisonment is imperative.

The punitive element in punishment decreases with the increase of intelligence. Two objects alone justify a government in withdrawing from a criminal the right to life and liberty: namely, the protection of society and the possible reformation of the criminal. When the first can be as well secured by imprisonment as by hanging, there should be no choice on the part of the judge or the jury, because there remains the second end that may be served, the reformation of the criminal.

"I wouldn't shoot the poor boy, shooting will do him no good," was the quaint justification of the noblest of Presidents, and the logic of Abraham Lincoln remains justified by all the prudences as well as by all the philanthropies.

The petitioners pleaded for an extension of life to these poor, deluded, neglected, untrained and disorganized elements in a great city because they believed that the city had not fully discharged its obligations to them and to such as them; because they believed that the law, "Like produces like," would operate in this case, and that the taking of life would cheapen life. Murder on the gallows inspires rather than deters murderous passions in the alley, for

"There's not a crime rung out upon the counters of the world,
But takes its proper change out still in crime.
Let sinners look to it."

The Challenge of the New Year

A new year is a challenge to new and larger life. It is an invitation to discontent with what we are; a call to go forward. It is a summons to turn a fresh leaf, with a view to writing a fresh page. Heaven pity him who is not ashamed of the old blots, who does not long to try again for a fairer record! It may be thought childish to make fresh endeavors and new resolutions with the coming of the new year. Rather is the opposite true. To be dissatisfied with our present attainments and to set out to achieve something higher and larger, is the most reasonable, manly and noble of experiences.

The strongest and wisest men oftenest challenge life, to see whether it is yielding to them its best; oftenest search out sternly their own weaknesses, mistakes and failures, to the end that they may be over-

come. And what so natural a time to do this as the new year? Wrote Henry D. Thoreau, in his diary one spring as he went forth to the experiences of a new season: "I go forth to make new demands on life. I wish to begin this summer well; to do something in it worthy and wise; to transcend my daily routine and that of my townsmen; to have my immortality now. I pray that this life of this spring and summer may be fair in my memory. May I dare as I have never done. May I purify myself anew as with fire and water, soul and body. May I guide myself to be a hunter of the beautiful, that nothing escape me. I am eager to report the glory of the universe. May I be worthy to do it; to have gotten through with regarding human values, so as not to be distracted from regarding divine values. It is reasonable that a man should be something worthier at the end of the year than at the beginning."

This record in Thoreau's diary was the sign of a sane and wise, as well as of a strong and noble soul. The spirit that animated Thoreau is the spirit of every true life. The noblest men and women never reach the point where they are content with their present attainments.

To cease to make definite efforts to go forward is to go back. To be content with what we are is to perish. Even St. Paul counted not himself to have attained, but tells us that leaving the things that were behind he pressed forward toward the things still above and beyond him. Writes Browning: "Why stay we on the earth unless to grow?"

Tennyson's words are equally virile:

> I held it truth with him who sings
> To one clear note in divers tones,
> That men may rise on stepping stones
> Of their dead selves to higher things.

Heaven grant that we may never stagnate, never get beyond making strenuous new endeavors. The New Year's call is to newer, higher, larger and richer life.

The temptations which most sorely beset nearly all of us, I suppose, are temptations to live selfishly and superficially; for the lower things which perish, instead of for the higher which endure; for our own ease, which is likely to result in anything but real ease; to chase restlessly after phantoms and mirages and false lights, instead of walking calmly by the eternal stars.

In all these things let us be wiser, and set up for ourselves higher ideals, ideals which the ages have tested and found to be of God.

Let us set out this year to simplify our lives. Oh, how complicated and burdened and wearisome life tends all the while to become in an age like ours, unless we are constantly on our guard!

In a thousand ways we are asked to spend our money for that which is not bread and our labor for that which satisfieth not. We struggle beneath an ever-growing mountain of purely artificial wants. Let us simplify. We must. Thus relieved from the little things, we shall have time for the great. Freed from the burdens of the fictitious, we shall have leisure for the real. No longer slaves to our bodies and the whims of other people, we shall have opportunity to be ourselves, and to think about our minds and souls.

Let us learn this year to "sing at our work." The curse of labor is seldom or never the labor itself; it is the spirit in which we do it. The finest and highest work in the world becomes drudgery if we do it in the spirit of a drudge. The most menial work in the world is glorified if we do it with the heart.

Let us all try to make the most possible of our social relations this year, and in ways that are worth while. Perhaps some of us do not go into society enough; then let us go more. Perhaps some go too much; then let us cut off. But, what is more important than anything else, whenever and wherever we go, let us carry with us our best selves.

I mean, let us carry heart, sincerity, real interest in those we meet, interest in things of some value to the world. Then our social intercourse will not be the mere shallow and hollow thing that it is so apt to become; but out of it will come influences that are satisfying and sweet and helpful to ourselves and others.

This leads me to say: let us make much of friendship this year. A thousand superficial acquaintances cannot make good the loss of one friend. God gives us few so precious treasures in this world as true friends. Friends and friendships are worth making sacrifices for,—sacrifices to get them, and sacrifices to keep them.

Let us cultivate hope this year,—hope and courage and faith. Let us decline to be dismayed or defeated or cast down. Let us look on the bright side of things. Let us talk about the sunny days, not the stormy. Let us look up and not down; forward and not back. Let us be optimists, resolute and on principle. Optimism is sanity; it is also victory. Pessimism is insanity and defeat.

Let us love nature this year, and take time to see her beauties and wonders. Let us not run so fast; let us not rush through the days and weeks and seasons so breathlessly and therefore so blindly. Let us take time on these winter nights to look at the glorious heavens above us, and on these winter days at the earth around us, beautiful and glorious in its garniture of frost and ice and snow. And when the wonderful spring and summer come, let us go forth to meet them as friends and lovers.

Let us gain victories over ourselves this year. Our worst foes are not outside, they are inside. We shall never have a better time to give them battle than now, nor a more favorable time to begin than with this year's beginning.

We all know what our bosom sins are: our weaknesses, our bad habits, our unlovely traits of character, which mar our lives and grieve and pain those who care for us. Let us determine, God helping us, that one or more of these bad habits or unlovely traits shall be fought and conquered this year.

Above all, let us make our lives earnest this year, and our religion not a thing of words or forms, but something vital. Let us strive for reality in our religious experience. Let us live nearer to God, nearer to our brother, nearer to ourselves. Let us do and live what we say, and be what we profess.

J. T. SUNDERLAND.

The Status of Woman

The true status of woman is determined by her feminine nature, her relation to man, and her calling.

Because man and woman are specifically diverse, identity of status is a thing of evil. Their status in itself, to each other, and in life, must be diverse, and woman must act accordingly. Upon this action depend what they are and what they ought to be. There would be no difficulty here had not this fact been confounded with the regrettable question of the comparative rank of man and woman. To raise the question as to rank between man and woman is incredible folly.

The difference between man and woman is a difference of kind and not of degree. Therefore, a controversy with reference to rank between man and woman ought not to be possible, because each is specifically different from the other and cannot be measured by the other. In this whole matter we are not concerned with value-judgments, but with facts and reality.

By endowment, the nature of woman is dependent upon man, just as the nature of man is ordained to appropriate woman. The man seizes and gives; the woman surrenders and receives. The feminine nature is inwardly impelled to vault into man's arms, to shelter there, to lean upon him, to look up to him, to follow him. Woman is riddle, man is solution. She needs his protection, leadership and clarification. Otherwise she feels weak and helpless, purposeless and aimless. It is a fact that she actually expects man to appropriate her and to make out of her what she ought to be. She wants to adore and to be enraptured, to be embraced and led, to be subdued and mastered. This is woman's nature, and there is no denying it. And only when she gets what her nature craves is she happy and satisfied.

All this is seen most of all in love. A woman does not care very much whether a man is good-looking or not. But she does care profoundly whether he be strong with some kind of strength or not. What the strength is depends upon her endowment and bias and personal culture, but strength there must be,—bodily, or social, or financial, or mental, or vocational. Or, better, it is the weight of his whole personality which makes the deepest impression. Woman has no original love without enthusiasm and respect, without the feeling that the man is superior. To this end she must have an impression of strength which awakens and nourishes love. Nothing is deeper in a woman's nature than her desire that her lover should be her lord. The more lordly the man, the more ardent and yielding her love. To be sure, it must be the immediate, involuntary, and unintentional working-out of man's powerful personality, of his masterful manliness, which enthralls her, and invokes the reactions of her impelling and clinging love. The arbitrary and authoritative domineering of weakness, intentional and artificial, tortures her. The man may thus make a slave out of her, but not a wife, not a peer. If she does not feel the hero in him, she rebels against his tyranny, or is inwardly broken in spirit. Therefore, only the masterful man can make a woman happy, and only the woman who is overpowered by his individuality at that.

This is the secret of a happy marriage. Only the woman who feels the hero in her husband, and is intoxicated with the bliss of unconditional subjugation, can love with the whole depth and glow of which a woman is capable. No woman who rules her husband loves him. No woman who rules her husband is happy, whether she admits it or not. Her rule is the revenge of her unsatisfied feminine nature, and the aberration in which she seeks satisfaction. Perhaps she loves her husband as doll, or provider, or friend, but not as a man. Woman can forgive anything but weakness. If she be yoked with weakness, she is unhappy, for her womanliness, as such, decays. Therefore, in a large and serious way, the "woman question" is, after all, a man question. Man's strength is "woman's rights." The "woman's movement" is man's condemnation.

It is a melancholy situation. If the status of woman, as I have delineated it, be wanting, her whole calling no longer satisfies her. Perhaps not even that of mother. Unrest and dissatisfaction become her portion. She strays and roves beyond the bounds of her calling; seeks dissipation, entertainment, diversion, satisfaction, wherever she can find them. And glorious woman is changed into a disgusting, hollow, unfruitful caricature: the lady of the salon, the effeminate puppet of luxury, the gadder to the theater and music hall, the blue stocking, the sportswoman and gambler, the philanthropic termagant, the suffragette, or some super-feminine, super-sexual monstrosity. These are all pathological specimens of dissatisfied woman to whom the blessedness of self-surrender to a man has been denied. And for all the unspeakable suffering which this condition involves and conceals, the weakness of man is solely responsible; women are not responsible and guilty of having to surrender themselves to men in whom they discover no lords.

One may remain calm and composed amid any stormy opposition to this view of the subject. It cannot be shaken. Dependence of nature and of life upon man, submission and attachment to him—that is the true status of woman. This truth, so bitter to all women emancipated from man, is the sweetest joy of the normal feminine woman who has found in a man the hero to whom she may belong, and be loyal. The woman is not thereby humiliated and subordinated. Her human worth is not thereby injured or jeopardized. Her importance does not on that account fall below man's. Man and woman are equally justified, because their natures are equally justified. But she is equally justified with man only in case she remains veracious in her nature, true to her real self. That this is true is best seen from the fact that the man who finds such a woman sees in her something so precious, so wonderful, something so lofty and

super-earthly, that he can gaze into her soul only with the deepest emotion and thankfulness. He who does not adore woman in her original dependence is not worthy of her, and is not equal to her. A domineering consciousness does not exist where the dependency of woman is an original fact to both parties.

But I must not allow myself to be misunderstood, if I can avoid it. It is not as a minor that the woman is to be treated. It is not that she is to forego her own thought or her own will. Far from it! With her dependence, woman does not give up her self. She first finds her self in the full bloom of reality and comes to a clear consciousness of her self. The whole wealth of her being unfolds in her surrender to the man beloved. There is revelation instead of repression. Everything that there is in her wakens and sprouts and blooms under the impression of his person. Springtime is in her soul. She sets sail for the open sea whose old eternal mystery and melody have ever murmured in her ears. Let her but have the further feeling that she makes man happy, that she is all in all to him, and she acquires a healthy and strong feeling of her worth which lends her an involuntary assurance in her bearing and presence. Thus, the free self-dependence of woman arises from her dependence upon man. The woman who achieves in this way an inner stability and freedom of spirit, wins a repose, assurance and strength of personal character, compared with which the independence of the ladies emancipated from man is but a sputtering light. Woman's dependence upon man the basis of her self-dependence—that is the paradox that expresses the truth. It would often seem as if the deepest truths of our mysterious human lives could only be expressed in paradoxes.

But what is woman's place in public and civic life? More as to that in a final article.

GEORGE BURMAN FOSTER.

Dr. George M. Dakin

I wish to pay loving tribute to my aged friend and former parishioner who has just passed into the higher life,—Dr. Dakin of La Porte, Indiana. I have known him for some thirty-five years. He was president of the church there during my pastorate. I have often been a guest at his beautiful and hospitable home.. We have long been friendly correspondents. He came of noble Quaker ancestry, and he inherited the love of freedom and simplicity, hatred of sham and slavery so characteristic of the Friends. He was a physician of wide practice who exemplified the finest qualities of the medical profession. He was public spirited but no office seeker. He gave most valuable services to the public library in his city. He was one of the founders, and, to the last, the leader in the Unitarian Church of La Porte: always loyal, generous, and energetic. His faith was free from all traditional bonds and limitations, but it was a vital faith which he nobly applied in his daily life. His belief in God made him faithful to men and confident of immortality. All in all, a man of true and gracious personality, ripe in wisdom and pure in thought and deed, who adorned and blessed his community. We remember him with tenderest affection and bless his memory.

Roslindale, Boston. JOSEPH H. CROOKER.

THE PULPIT

"Socialism the Basis of Good-Will"

LECTURE DELIVERED BEFORE THE MILWAUKEE SOCIETY OF ETHICS, SUNDAY EVENING, NOVEMBER 19, 1911, BY REV. HARVEY DEE BROWN

With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, —let us bind up the nation's wounds and strive to cherish among ourselves and with all nations a just and lasting peace.—Abraham Lincoln in second inaugural address.

With these words the minister of a Unitarian church in St. Louis recently closed a sermon upon "The Menace of Militant Socialism," which appeared in UNITY of May 25th. The sermon takes the ground that the admitted claims of socialists as expressed in their platforms are a menace to institutions which right-minded Americans love, and that the spirit of the leaders of militant socialism is such as to make them dangerous and unfit to aid in progress. This spirit is held to be akin to that which is termed coercive closed-shop unionism, whose avowed purposes may be all right, but whose acts are declared to be evil and destructive to society. The fatal point in which militant socialism and labor unionism fail is in their lack of good-will. They are held to be stirring up class-hatred and creating such a spiritual attitude among men as hinders rather than helps in the progressive reconstruction of social conditions.

I am in deep sympathy with this sermon in its assertion of the great need and desirability of good-will in human society. I accept completely the statements in which this need is summed up with more than ordinary brilliancy: "Only the men of the good spirit, the men without hatred for any one of their race, the men who believe in the practicability of peace between nations and of orderly, industrial and social evolution in our national life,—only these fit into the new order, only these are worthy to be heard and to be trusted with leadership." I am so much in sympathy with this expression of the desirability of good-will that I am very anxious that the Socialist movement should be understood and its peace-making ideals appreciated. I feel sure that, as a matter of fact, the desire for the good spirit, which inspired this sermon, was not greater than the deep and passionate hunger for good-will which burns without ceasing at the heart of the Socialist movement. I have, therefore, brought before you the thought of Socialism as the basis of good-will.

The idea that the Socialist movement contains a deep desire for good-will and is to have a part in the promotion of that spirit and furnish a basis for it will seem extravagant to one who cherishes such misconceptions of Socialism as those which appear in this sermon, and I pause a moment to correct the main ones.

The writer says truly that Socialists ought to be allowed to say what their movement means. Standing tonight in the city where Socialism has made its greatest victories and where it is perhaps best understood by the people, so that misrepresentations of its fundamental aims are futile and, as it so happens, in the very building where, some fifteen years ago, the

Social Democratic party was born, I wish to correct the statements and implications of this sermon insofar as the writer holds that Socialism—militant Socialism—aims either to destroy the state, to seize the factories, mines and lands of the nation, to destroy the family, to teach the workers to hate the capitalists and to stir up class-hatred, or to secure results by violence and coercive measures. Each of these things is charged against Socialists in this sermon and each of the charges is untrue and cannot be substantiated by a sincere study of the official utterances of any national, state or city platform either of this country or in Europe.

The truth as to the state is that the Socialists conceive that the state shall have its functions very much enlarged and that it shall become industrial and administrative in character and representative of the whole people, its police functions gradually passing away through lack of need for their exercise as society advances. This is not the end of the state but its fulfillment, a thing quite different from its abolishment. In fact, one of the most characteristic things of militant Socialism is the value which it puts upon political power. It is into this channel that it seeks to direct the discontent of labor with its lot rather than into the futile ways of bitterness and violence. It proposes to gain control of the state at the ballot box and, by political means, in a lawful way to transform private ownership in the factories, mills and mines into collective ownership by all of the people. To seize political power in this way and, having gained it, to change by lawful procedure the ownership of social resources and tools, may or may not be a wise policy, but it certainly cannot be intelligently represented as a lawless proposal.

As to the family, Socialism, insofar as it will affect its status, will make it more secure rather than less so. The economic reasons for marriage which lie in private property ownership and inheritance and that coercion of material need which makes woman too often barter herself for a home will doubtless diminish, but the deeper spiritual reasons which are elemental in the soul as well as those which guard the perpetuation of the race, will for the first time under Socialism have full influence in marriage.

So far from aiming to arouse class-hatred and countenancing violence, Socialism is the strongest antidote to class-hatred which exists today. The Socialist recognizes, it is true, the existence of a class struggle and points it out, but his mission is to show the economic cause of this struggle and the manifest way of escape from it. He tells the worker that it is not some man or men or class of men, but an unjust economic system which is at the root of his miseries, and that it is this unjust system which makes the classes and creates the struggle. Such teaching is not a stirring up of class-antagonism. It is recognizing the antagonisms in order that they may be surmounted. It is a far-sighted effort for ultimate peace and good-will.

It may not be impossible, perhaps, to find detached sentences in Socialist writings giving countenance to other ideas than these, but it is impossible to find official utterances in either platforms or principles which are capable of interpretation on other lines than those given here. Perhaps it may not be out of place to suggest that that form of liberal religious thought which is known as Unitarian has been cordially hated in its time by men whose minds were fixed in the outworn dogmatic systems of the past. These defenders of tradition did not hesitate to accuse the courageous thinkers of that fellowship of having Godless minds and of being possessed of an evil spirit. They could often find support for their accusations in many a statement made to mean what it did not mean or purporting to represent the faith when it did not represent it. And surely the children of these heretics of the newer faith who even then were dropping into the earth the seeds of a greater religion, are forgetting their honorable heritage when they accuse this world-wide movement of working people, having already its long roll of martyrs to unwelcome truth, of destructive evils and anti-social spirit and attempt to prove it with a text. Many of the social and economic heretics who, with a flaming vision of a co-operative world which shall be the foundation of the kingdom of God, have passed along a pathway of emancipation and rejection of external authorities very much akin to that of the free religious thinkers of the liberal churches. They had reason to expect understanding and fair treatment from this source, whatever might be accorded to them from the more orthodox communion. But, lo, the free faith, in one case at least, is as frightened at economic heresy and the awakening of labor as the ancient orthodox were at the intellectual honesty and daring of Unitarianism, and here we see a liberal communion belonging to a fellowship which has an opportunity such as no other religious group possesses to become the instrument for the religious expression of the free spiritual consciousness of the earth's workers, with their world-making program and cosmic faith, failing to understand the inmost spirit of this movement, and discoursing with strange lack of knowledge on the menace of militant Socialism and its lack of spirit of good-will.

Let us take the standpoint that good-will, the friendly and sympathetic spirit of brotherhood, is the most desirable thing which we can have, that society needs this and that life reveals its meaning only as this spirit grows among men and that a deepening sense of good-will is a gauge by which to measure man's upward progress. Few would wish to claim that there is enough good-will in the world today. In spite of the approaching Christmas demonstration when, at the expense of thousands of over-worked girls and boys and women and men, in obedience to the commercial stimulation of the profit makers, we shall have a saturnalia of extravagance in the name of good-will, we all know that there is little enough genuine good-will in the world today. There may be more than there was centuries ago when stranger and enemy were synonymous terms, but there is not yet enough to fuse human discords and antagonisms into harmony and to determine civilization. The best good-will has been able to do in the past is to soften somewhat the harshness of men's words and deeds, while economic and political rather than spiritual forces have actually determined social forms and relations.

The reason for this is that good-will is not only an influence reacting upon social activities, but it is also a resultant of right social relations. It rises from right relations among men as the mists rise from the bosom of the lake, and if it descends in germinating showers upon the social world it is only after it has

previously arisen from this same world. Good-will must be based upon social justice and harmony in order to be permanent and tangible, and if this foundation does not exist it becomes weak and uncertain. That good-will is lacking in the world at this time and a spirit of antagonism and bitterness tends to creep in between men and classes, is due not to failure to preach its necessity and to portray its blessings, but rather to the existence of wrong relations between men on the economic plane so that it is not good-will which rises today from the restless surface of life, but anger and distrust and hatred. No wonder the showers as they fall are surcharged with the lightning and terrors of men's passions and needs.

In the advanced nations of the earth to-day society is struggling with the problem of controlling industrial and economic relations by the people in the interest of the people so that the effect upon the race may be good and not evil, so that freedom and equal opportunity and abundance of life may be obtained by all. They have not yet succeeded in doing this. In fact the disharmony deepens and intensifies and tends to their economic interests, making the present period the most critical and portentous of good or evil of any time perhaps in human history. Socialism is an effort to bring this discord into harmony.

In this connection Professor Rauschenbusch says: "Here enters Socialism. It proposes to abolish the division of industrial society into two classes and to close the fatal chasm which has separated the employing class from the working class since the introduction of power machinery * * * It proposes to give the whole body of workers the ownership of these vast instruments of production and to distribute among them the entire proceeds of their common labor. There would then be no capitalistic class opposed to the working class; there would be a single class which would unite the qualities of both. * * * This would be a permanent solution of the labor question. It would end the present insecurity, the constant antagonism, the social inferiority, the physical exploitation, the intellectual poverty to which the working class is now exposed, even when its condition is most favorable." To the same effect are these words in one of the Socialistic national platforms: "A society based upon this class division carries in itself the seeds of its own destruction. Such a society is founded on fundamental injustice. * * * Into the midst of this strain and crisis of civilization the Socialist movement comes as the only saving or conserving force. If the world is to be saved from chaos, from universal disorder and misery, it must be by the union of the workers of all nations in the Socialist movement."

Socialism believes that it sees in democratic collective ownership and management of the plant of modern life a solution of this economic discord which will afford to each an equal opportunity and just share in the wealth of the world. It sees that if the working class shall awaken to this collective idea, a basis of universal good-will can be established. It sees also that this ideal happens at the present time to be in complete harmony with the material interests of the working class, affording a union of material and spiritual interest toward the same goal such as has seldom, if ever before, happened upon such a large scale in the history of civilization.

This final peace is the conscious goal of the militant Socialist movement. These words are in the last national platform in the United States, and similar ones have been in every European platform. "In this battle for freedom the Socialist movement does not strive to substitute working class rule for capitalist rule, but by working class victory to free all humanity from class rule and to realize the international brotherhood of man."

We do indeed want good-will, men of kindly hearts and the good spirit, but the way to get them is not to see this far-reaching effort to readjust men's relations on the economic plane as a menace because it embodies elemental passions and material interests and sometimes snarls with the pain of a wounded beast. The way to get good-will is to aid fearlessly in the social struggle with its painful surgery which will remove the economic evils.

The words of Lincoln quoted above were spoken while armies were still contending on the battlefields where good-will had been for a time swallowed up in red strife. But there is no word of surrender here; the surgery must go as far as is needed. Crude, painful, exhausting, the war must be fought out to the end. Anticipating the results, Lincoln says, "Let us strive to finish the work we are in; to bind up the nation's wounds and have peace."

But can you suppose that Lincoln would have been capable of speaking such words before the war had been fought and justice had been done? Can you class him among those who cry peace when there is no peace? Was he not rather a man who faced the great moral issue knowing what was involved and counting the cost but still saying: "This nation cannot exist half-slave and half-free?" In the presence of the labor strife of today as it grows more intense and far-reaching, I believe that Lincoln would hardly have been dismissing the matter by saying that good-will is what is needed. I think he would rather be examining deeply into the causes and taking his stand, whatever the cost, where justice and freedom lie, and helping to solve the problem in the interest of a just and lasting good-will.

But while it is true that spiritual qualities arise from right relations among men it is also true that the power of spiritual qualities, like good-will, to function in life, is dependent upon their finding fit social instruments through which they may act.

The electricity with which the cosmos seems charged had no value to man until instruments were prepared through which to utilize it. The subtle currents which bear the wireless messages have girded the earth through ages but did no service to man until the sensitive apparatus capable of receiving and transmitting their variations was prepared. We are told by the evolutionists that each upward step in the evolutionary process has come only when a form capable of bearing the more complex life-force had been prepared. It was so when life came. It was so when reason came. When a suitable instrument has been prepared, then universal life pours forth its higher glory.

In a similar way we may think of the evolution of society. Grant that not simply good-will, but love, deep, selfless and universally sufficient, lies at the heart of the universe and that its appearance among men to flood life with its own immeasurable satisfaction is the supreme gift of cosmic progress. This spirit can come into expression among men only

when a suitable social instrument has been prepared through which it can function. The social order of our time, particularly as to its industrial and economic relations, gives very little opportunity for good-will to manifest itself. In commercial, economic and industrial relations which make up by far the greater part of the life of the people, we have social relations which are instruments adapted to selfishness and greed and ambition, but through which good-will cannot make its way. To have life flow in the channels organized for it today means that selfishness must take the helm and that good-will and love, except in very moderate quantities, are a serious handicap. Socialism in striving for a just economic order does not cry: "Prepare ye the way of the Lord of love and good-will among men," but it is actually doing this work.

It believes that a new day is coming when the good spirit of sympathy and brotherhood will become the common atmosphere of society and will be as natural to us as the air we breathe. Spiritual forces will then come to be the main factors in shaping social progress, but before this can come there is rough hard work to be done, digging channels through which good-will will flow and speaking the words which are to release and make a way for this pent-up spirit at the heart of the race where it has long been struggling in unrest. The words which are to call forth this glory from man's heart and open the pathways for its expression are those of economic justice, civic honesty and collective effort, and until these words are spoken through political and industrial organization, perhaps through strife, we cannot and ought not to see the sublime day of good-will.

It is rapidly dawning upon thoughtful people that without such a reconstruction of social life as Socialism will bring, not only good-will but many more of the soul's finer values will become mere names for realities which have passed away through lack of opportunity for expression.

I do not believe that any one who truly understands this movement can feel that it is a menace to anything which the honest soul desires to preserve. After having been identified for more than a decade with the militant movement and having gone month after month from center to center of its activity, speaking on the street corner, in the grove, in union halls, in factories and wherever the workers could find a place to congregate, looking into the faces and trying the spirits of the comrades of this army, such a fear seems to me very uninformed and very unnecessary. I do not see how anyone can find aught to fear in the serious, thoughtful and earnest men of this city and on the farm, with their ideals and democratic watchwords, unless, indeed, he fears the great American spirit,—for this is what is gathering these groups together.

The other night I stood beside a monster twentieth-century locomotive. The hissing steam and the throbbing of the engine, the clang of the bell and the great eye which beamed out into the dark gave one a start and stimulated the nerves while the dark moving figures in the cab, lit now and then by a red gleam from the opened door as the fire was fed, made a weird and shadowy picture. The engine moved out into the night and I heard the scream of its whistle as it passed out out of sight in the gloom,—a terrible monster rushing heedless through the night. That is what it appeared to be when seen from without, but when seen from within, obedient to a great purpose and performing a great service, it seemed an instrument for the further fellowship of man.

I suppose that Socialism looks like a terrible thing, —militant Socialism,—with its working-class character, its lack of grammar and manners, its elemental fierceness and determination in the battle for bread and life. Its rising tide seems doubtless like a menace to those who have accepted culture and peace and personal good-will prematurely, their brothers still being caught in the passions of the social strife. But this is the view from without. It considers only the hissing of its power and its tremendous passions. Seen from within it moves toward a great purpose, struggling as it goes for the larger service of the race's life, and though its outward aspect may be menacing, one of its results will be good-will among men and peace on earth.

Book Notes

Professor F. H. King, of the University of Wisconsin, published a book a few years ago on "The Soil," and it was at once pronounced an ideal book. He died last August, when he had in press a volume on "Agriculture in China and Japan." This book was intended to show how these Oriental nations can make one acre support three persons and how that acre could be increased in fertility while doing this tremendous amount of work. This is the one tremendous lesson now before the world. We have got to feed, out of the soil mainly, a rapidly increasing population—already eighteen hundred millions, and before the end of this century thirty hundred millions. Can we do it? True students of the soil know that we can; and we can go a good deal beyond that. We have got to learn how to make soil, and how to stop wasting soil. We have got to learn how to keep our rivers and lakes and oceans full of food, and never waste or destroy. The fool-killer has got to be up and doing, and he must get rid in some way of sportsmen and other idiots who have already destroyed our buffaloes and our trout and our seals and walrus. The real problem, however, is the reverse of this, how to make soil, and how to improve it continuously. This world must be fatter and richer each generation, and on no account be so used as to starve its occupants. To go back to the book; it is published by Prof. King's wife at Madison, Wisconsin. Address Mrs. F. H. King, and send the price of the book, $2.50. At the same time it would be well to get his "Physics of Agriculture," a book that explains the nature, origin and waste of soil, farm wells, and water, the principles of construction in rural architecture and farm mechanics. His chapter on weather forecasting will be of value to those who do not care for the other chapters.

E. P. POWELL.

I've seen pretty clear, ever since I was a young un, as religion's something else besides notions. It isn't notions sets people doing the right thing—it's feelings. It's the same with the notions in religion as it is with math'matics,—a man may be able to work problems straight off in 's head as he sits by the fire and smokes his pipe; but if he has to make a machine or a building, he must have a will and a resolution, and love something else better than his own ease.

—*George Eliot in Adam Bede.*

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THE FIELD

"The World is my Country, to do good is my Religion."

ALL SOULS CHURCH, CHICAGO

At the Christmas service held Sunday morning, Dec. 24, the following communication was presented by the President of the Society and unanimously adopted by a standing vote and the Minister named the following gentlemen to present the matter to the Mayor: S. W. Lamson, A. L. Penhallow, N. B. Higbie, Sumner Sollitt, David S. Lofts.

Believing that the law and ordinances designed to suppress lawlessness, curb the dissipations of men and women, prevent drunkenness and debauchery and preserve the peace in our city, are more necessary on holidays and seasons of special rejoicing than at any other time, we, the Congregation of All Souls, assembled for worship at the Abraham Lincoln Centre on Sunday morning, Dec. 24, 1911, appoint a committee of five gentlemen to be named by our Pastor to wait upon the city and in our name protest against the customary relaxation of the police and suspension of the wise regulations of places of resort where alcoholic liquors are sold on New Year's Eve and day, and urge upon him the more and not less rigid enforcement of our laws and ordinances to the end that our city be saved from reproach. Such enforcement is all the more fitting because this year New Year's Eve comes on Sunday, a day devoted to the sanctities of life throughout Christendom.

ANOTHER OPEN-AIR SCHOOL.

Educators, campaigners against tuberculosis, and philonthropists the country over who have been following the pioneer work of the open-air schools in Chicago will be interested in the laest advance step—the establishment of Elizabeth McCormick Open-Air School No. 3 on the roof of the Hull House Boys' Club. This school will be maintained, as are the other two of the same name and the six "open-air rooms" in the Chicago public schools, jointly by the Board of 9ducation and the Elizabeth McCormick Memorial Fund, the board supplying the teacher and the regular school equipment, and the fund furnishing tne clothing, medical supervision, food, blankets, and cots. At the opening exercises the results alredy attained in the fersh-air schools and the pressing need for an extension of the work were strongly brought out in addresses by Ella Flagg Young superintendent of schools, Jane Addams, Mrs. Joseph T. Bowen, Dr. Theodore B. Sachs, Dr. James A. Britton Health Commissioner Young, and Sherman C. Kingsley, director of the McCormick Fund.

The results of the schools so far established show that the pupils can in the fresh air accomplish in two-thirds the regular study time as much as normal children ordinarily accomplish when they put in full time under the usual unsatisfactory ventilation conditions of school rooms, and when their habits outside of school hours are without supervision. And this in spite of the fact that the children, by the very evidence of their selection, are physically weak. The nine schools now in operation can accommodate 300 children. These are only a small fraction of the number needing this treatment. To show how pathetically urgent is the further need, Dr. James A. Britton told how, with accommodations at the new school for only twenty-five, he had to sift and sift the 200 applicants for the cases which most needed the chance. He reduced the number to thirty consumptive, crippled, anaemic children whom nothing except constant medical attention and plenty of fresh air ad good food could save. Still there were five too many. Selecting these was like passing a death sentence upon them.

Mr. Kingsley's report on the McCormick Fund called attention to the far-reaching possibilities of the work. He said:

Delegations from all over the country come to learn what we are accomplishing, and many similar schools have been established as a result. The most valuable work now being done is that at the conference of physicians and nurses in charge of the schools to bring out the results of their observations as to the best method of selecting and feeding the children and the most practicable school routine. In this way we hope in a few months to have gathered a body of data which will be of value not to Chicago alone, but to the whole country, in the proper care and traing of both normal and sub-normal children. As these open-air laboratories continue to prove what handicapped children can do under proper hygienic conditions, they will become more and more graphic arguments for the development of similar methods in our public schools on grounds of economy and efficiency as well as humanity. Most important of all is the attention which these efforts center on the whole school problem—the necessity of knowing the physical as well as the mental individuality of each child, and of securing right ventilation and hygiene for all school children.

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